

# THE AMERICAN THEOSOPHIST

*Official Organ of* THE THEOSOPHICAL SOCIETY *in America*

OMNIA VINCIT AMOR

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NOVEMBER ★ 1944

*Under the Auspices of* THE THEOSOPHICAL SOCIETY ADYAR

**Reflect on that Silence . . . into which the whole of nature hushes at eventime, when the night rises in its majesty, the day rests, when the notes of the birds are stilled, the breezes become soft, and life seems to withdraw into its inbreathing.**

**The Yoga of Day has been fulfilled, and the Yoga of the Night once more comes forth into that action which is the very life of Yoga.**

**The sounds of the day depart, giving place to the stillnesses of the night, broken only by those sounds which reveal to us that in the very Silence music dwells.**

**Watch while the Yoga of Light melts into the Yoga of Darkness. Watch while the light around you seems to disappear, hushing the winds, hushing the rustling of the trees, softening all outlines, resolving the colors of flowers into their darknesses. Watch all outer life and activity as it withdraws in the very spirit of Yoga into rest and stillness. Watch the workers as they hurry homewards, themselves almost seeming to merge into the twilight and the darkness.**

**Watch all objects round you as they disappear one by one into their darknesses—the trees, the shrubs, the bushes, the grass, the very buildings themselves, and the roads.**

**Here you see before your very eyes an act of the Universal Yoga in which the life about you lives and moves and has its being.**

***—The Lotus Fire***

THE AMERICAN
# THEOSOPHIST

*OFFICIAL ORGAN OF*
THE THEOSOPHICAL SOCIETY IN AMERICA

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# . . . And God Fulfils Himself in Many Ways

**GEORGE S. ARUNDALE**

THERE is sometimes complaint . . . that The Theosophical Society is in a state of decline, of loss of vitality and of purpose. It is not as it was in the heyday of its former brilliance.

There are some who are glad of this; . . . others . . . because they love the Society . . . fear for the Society, and regretfully compare its leaders of today with those of yesterday.

Yet decline is the order of the day, for if there is to be new life in a New World the old life must decline so that the world may be cleansed of the old in order to prepare for the entrance of the new.

. . . And does not history show us how a period of decline always precedes a period of splendour? . . .

As in all other human activity, so is it in the case of The Theosophical Society. . . . The Theosophical Society has its incarnations as have all movements. Sometimes it may seem to have died, so devastating and obliterating has been a decline. But today there is no time for the Society to die. It will only decline to the extent to which it must change, chameleon-like, to suit the needs of its changing surroundings.

But if there is to be a decline it must be a decline forward and not backward. We must not go back to Blavatsky but rather forward with Blavatsky, whom the orthodox Blavatsky-ite would probably fail to recognize as Blavatsky is today. . . .

I cannot help thinking of the division by H. G. Wells and wondering if the Society is to be past-dominated or future-dominated. In a sense, of course, it can be both, but there is grave danger of over-domination of the past so that the past becomes the tyrant of the future.

My own stand would be for *reverent* . . . but inexorable challenge of all that has so far characterized the presentation of Theosophy and the principles and activities of The Theosophical Society: not the challenge as to whether it has been right or wrong . . . but the challenge as to whether the presentation of Theosophy is to be different, as to whether the principles and activities of The Theosophical Society need to be given differently or with other emphases. . . .

I welcome the decline, if decline there be, as heralding the shaking of the kaleidoscopes of our Science and its Channel. May I dare to say that even the very Letters of the Masters will prove to be not at all the last word in the interpretation of Theosophy, and that the very themes themselves will prove to be but very partial statements of Truth—the truth visible to such eyes as we possess? Do not the Gods ever temper their Divine Winds to the lambs which are so sorely shorn of wisdom? Shall we not some day see a Revised Version of *The Secret Doctrine?* . . . further *Letters from the Masters of the Wisdom,* another *Isis Unveiled,* other *Principles of Theosophy,* other *Textbooks of Theosophy,* shining with a far more intense brightness into eyes which have become ready to receive it? . . .

Never must we remain content with the old, however much we may rightly and gratefully reverence it. . . . In every department of human life there must be this challenge to authority: yesterday I rightly bowed before such and such authority, it was the authority I needed . . . is yesterday's authority in yesterday's terms the authority I need today; and will today's authority and today's terms suffice for tomorrow? . . . or shall I use the highest regions of my various

consciousnesses, . . . to review all authority with which I have been blessed, on the general principle that ordinarily my intuition must reign rather than external authority?

My own personal position is that most of all do I desire to respond to hints . . . from my Generals, especially on the field of battle. But I must try to avoid being a burden to Them, one who can only do as and when he is told. Therefore will I review the hints and directions heretofore conferred upon me . . . in case such hints and directions appear to have been superseded of are temporarily not in operation.

I think there is no disloyalty in this, no abandonment of fealty, provided I hold fast to my reverence for my Superiors and am ardent to serve Them to the utmost of my power. . . .

Dean Inge has, I hold, most rightly said that modern tendencies are away from authority into experience. I would add that tendencies are away from books, from doctrines and dogmas, from teachings, and above all, from orthodoxies and conventions—away from all these to Life as opposed to forms, to the Spirit as opposed to the letter.

And by Life I mean not only right living largely based upon inner standards of Righteousness but also upon the great examples of right living in the present and in the past. Christians need the Christ as a change from Christianity. Buddhists need the Buddha as a change from Buddhism. Hindus need the example of the personal living of their mighty Fathers as a change from Hinduism. Parsis need Zarathustra as a change from Zoroastrianism. Muslims need their Lord as a change from modern Islam. And all faiths need a change into mutual esteem out of that proud separativeness which so ruinously rends asunder the family of God.

Theosophists need to live their Theosophy rather than to know it. . . . And only that which comes from within is ever true. . . .

Hitherto there has been the tendency to rest in the truth without and to be lazy about seeking the truth within. We have followed our leaders, who have so become because they have sought and found truth within their beings, instead of being inspired by their leadership ourselves to become leaders. . . . Instead of using the truths without as torches to show us the way to the truth within our very selves, we have remained content to bask in their undoubted sunshine, thus endangering ourselves into the stultification of all venturesomeness and daring.

Even in our occult activities there has been the tendency to rely on rules and regulations. . . . The Path of Holiness has been girt about with certain orthodoxies and conventions which, however true they may be, have veiled from most of us the truth of truths that the Kingdom of Heaven must ever be taken by storm, by our own individual and different storminesses, not by the mere observance of certain qualities and conduct.

Do we need, perhaps, to move away from the occultism of childhood to that of virile and daring youth, so as to prepare the way for the occultism of manhood which shall be the occultism of Theosophy and The Theosophical Society at work in the newer world? . . .

We have great occasion to glorify those through whom the light of a particular facet shone upon all who have been ready to receive it. . . . We do not reject our Gods, nor Their works. They have Their eternal place in our wondrous Pantheon. But may we not perceive other Gods through whom other light from another facet of the Diamond of Occultism is caused to shine . . .?

. . . I have the greatest reverence for foundations and for landmarks. But . . . I must from time to time challenge them with the voice of my highest self lest I become embedded in them instead of standing upon the foundations and using the landmarks as signposts to help to guide me on my way. . . .

But I must never try to persuade myself or others into forsaking their allegiances. Allegiances must never be uprooted, whether from within or from without. Allegiances may become otherwise but they must never be abandoned. There is every occasion to mellow them and even to modify them. Yet allegiances are always sacred. They are the ladder by which we climb. Never must we kick away the ladder by means of which we reached a height.

Those people are indeed foolish who resign from the Society because it has ceased to satisfy them, who abandon some movement which once meant so much to them but now seems a prison where once it was a garden.

> In the midst of the unreal, let me dwell in the Real.
>
> In the midst of darkness, let me shine forth with the Light.
>
> In the midst of death, let me assert Immortality.

Theosophy and The Theosophical Society are far more to me even than their present presentation, or than any Objects which may at present be attached to them. They are of the substance

of the Eternal, and I must help to keep them so amidst the varying forms in which from time to time they dwell. And still more must I do my best to help the Society and Theosophy to meet the needs of the changing times.

I have referred to the statement by Dean Inge that the center of gravity is shifting from authority to experience. Let me now further add that the center of gravity is shifting from study to service, it being understood that wise service demands wise study. But service must be the constant object of study.

Hitherto there has been too much content to know, and largely for oneself. In The Theosophical Society we are on the whole more concerned with study classes than with service classes, and we have not yet been able to identify our Theosophical Order of Service with the Society itself. Our Lodges are meeting-grounds more for the delivery of lectures, less for the application of Theosophy to service. . . . And I doubt I am exaggerating if I say that most Theosophists value Theosophy for the comfort it brings to themselves rather than for its power of extricating the world from innumerable woes. . . .

It may well be that a foundation of knowledge had first to be laid. But has there not now come the time for the emphasis to be laid on service, on individual experience, and on vibrant being rather than on wide knowing? Has not the emphasis so far been on drawing in rather than on giving out? . . .

But I have no doubt whatever that the period for emphasis on study must give way to the newer period of emphasis on self-enlightenment, of individual experience, and of service.

And above all else a Lodge of the Society must set itself to become a real family, an oasis of true comradeship amidst the far flung desert of cold intellectualism and separative individuality. We cannot really know save as we know together in all the richness of individual self-realization.

Is not the first Object of The Theosophical Society the very origin, the supreme way, and the glorious purpose both of Theosophy and of The Theosophical Society?

For perfect Brotherhood there needs to be perfect Wisdom, but on the way to these perfections knowledge must never outstrip Brotherhood as science has outstripped humaneness. We can well afford to know less, but we can never afford to be lacking in Brotherhood.

The world has enjoyed wonderful progress in science, but the last two wars have given terrible demonstration of the fact that Brotherhood has lagged far, far behind. . . .

The world needs in all its various aspects of living those who know how to live and how to use their knowledge to the purposes of Brotherhood. How true it is that the objective of all religion, of all science, of all education, of all Theosophy, of The Theosophical Society, is the unfoldment of character. . . .

I would venture to say that the study of Theosophy and membership of The Theosophical Society are to the end of introducing each and all to the heart of character, so that we may live in Brotherhood with ourselves and with all life around us.

It is not what God and the Rishis know that matters to us. . . . It is what They are and how They affect us.

I have not the least idea as to what God and the Rishis know. What Their Theosophy is I do not know. But I have some small idea as to Their sunshine, be its scientific composition what it may; and I rejoice in the blessing, the comfort, the aspiration and the courage that it gives.

Particularly do I know that the peace and happiness from Their sunshine can only last if others receive peace and happiness from such sunshine as I may be able to radiate.

We Theosophists have for the most part absorbed almost more than enough of Theosophy and of our membership of The Theosophical Society. Have we yet given enough? Have we yet *become* to the measure of our absorption? Do we radiate almost all that we receive?

I think not. And I think that radiation through character and through its extension into active service are our marching orders as we move forwards into the New World.

Let us make our Theosophy new while maintaining it in its age-old deathlessness. Let us make our Society new while holding it fast to the Universal Brotherhood which is the justification for its existence.

Iconoclasm, yes. Revolution, yes. Rebellion, yes. Change, yes. But each must be nobly reverent, and while each of us must go his own way, he must rejoice that others have other ways to go, and he must help them understandingly on their ways, never demanding that they shall transfer themselves from their ways to his.

We must never be afraid to face all that present themselves to us inexorably as facts whether they are facts or not. . . . We must

*(Continued on page 259)*

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Few people have learned the art of collecting happy memories; they collect old china and prints and books—all good and pleasant but . . . perishable. But happy memories are indestructible possessions which nothing can take from us.

—ISABEL B. ROSE, *Red Blossoms*

## "By Whatever Path . . ."

Who shall say by what path men must approach the truth? Or that The Theosophical Society shall at any time specialize in keeping any particular path more open than the rest?

If there has at any time been neglect of any one approach, then there is always a welcome for any who would lend themselves to the wider opening of such a neglected pathway. Theosophy is a vast ocean of Truth with many approaches, no one of which can at any time or for any people be considered as The Way. If Theosophy is not for all men at all stages, in all conditions of life, with all their varied temperaments, then it is for none at all; for it is the science, the philosophy, the religion of the unity of all, and it must provide approaches by which all types may find understanding of this tremendous truth.

Must it be by the factual road, the road of education, or by the pathway of intuitive understanding, by revelation? All pathways truly sanctified and guarded by devotion to truth are ways that men may offer to the great cause of Unity.

Revelation? Yes. There is still revelation, for it is not by the mind alone that knowledge comes. A single basic concept may flood a life with knowledge and understanding it has long latently possessed and which the key contact releases. Such is revelation, and the key may be found on any path, through the inspiration of a work of art, through a religious ideal suddenly illuminated, or through a concept of the power within the atom or the star.

Who shall say which is realism, or that realism is *the* way? "By whatever Path . . ." and all paths must be kept open to all people. Such is the responsibility of The Theosophical Society, and we must needs see that our substance is distributed so that we neglect no part of it.

S. A. C.

*(Reproduced from 1940)*

## Real Culture

One does not have to accept all the economic tenets of another nation to appreciate the universal values which it proclaims.

"Remember that you bring real culture with you, love of humanity and the willingness to suffer for it; the dream of justice, friendship between peoples, happiness for all who have toiled and lived in misery."

This quotation might well have been taken from some great poetical utterance, from an exhortation to disciples of a great ideal, even from the founder of a great religion. But no, it is taken from the orders issued to Russian soldiers approaching enemy borders.

Each of us as a worker needs to ask of himself or herself the question: "Of what use *now* is the knowledge I am gaining for the work that needs to be done?" And this leads to the next question: "What is that knowledge which it is necessary to give at this moment in order to help men?" But both these questions are linked to a third question: "What is the knowledge which *can be assimilated* by those whom I propose to help?"

—C. JINARAJADASA

# How Our Children Can Build a New World

JOSE B. ACUNA

WHEN I went to school my teachers told me that I was the hope of the nation, and with me all those who were of my age. . . . We say to our children, "You are the hope and the promise of the race. You can build a better world." . . . *Will* they build a better world?

Looking into this problem, I have been trying to realize why that hope is somewhat wasted. What is the matter with me that I have not become the saviour of my nation, not alone but with all? And as I look back into my childhood, into my youth, into my growing days of adulthood, I find that I was an ill-adjusted individual. . . . I have come to the conclusion that the reason why the children cannot achieve completely the task which is expected of them is that they are ill-adjusted individuals.

This fundamental conception inspired me with a desire to find some scheme by which perfect adjustment could be guaranteed to the child. Can we build an educational system of that sort with the knowledge we possess and the means that are at our disposal? There are four questions which all systems of education must answer: (1) Who is to teach? (2) What is to be taught? (3) How should it be taught? (4) With what purpose shall we teach?. . . .

Now I want to express to you what is for me the conception of the child, and how based on that concept . . . I have conceived a system of education which will make that child adjusted to himself and to the world. I do not say that I am bringing a complete scheme of things . . . I simply bring a contribution, and that contribution is based on my firm beliefs regarding the nature of man. . . .

*My conception of the world is that in it exists a Creator Whom we call God, Who is always creating, from the beginning of things to the end of things.* . . . As Sir Francis Bacon put it, "In the beginning He created the light of the senses; then He created the light of reason; but His eternal work is the illumination of the human spirit." . . .

My second proposition is that *man is not only an image of Him but is of the same nature.* He does not *reflect* the Divinity; he *is* in a mysterious way the Divinity. . . .

The third proposition is that *man, being of the same essence and the same nature as God, is also in the process of constant creation.* . . . We are creating with God, or, as St. Augustine says, "The web of the Universe is worked upon by God, but underneath by man." Everything we do is an act of creating. . . .

My fourth proposition is that that *this work of creation never ends.* . . .

> "In the beginning was the Word, and the Word was with God, and the Word *was* God. In Him was light and the light was the light of men; and the light shineth in darkness and the darkness comprehended it not."

If every man is of the same nature as God, then the incarnation of every man on this earth is that which is described here, that *we* are the Word. . . . Every child that comes into the world comes from that light in which he is with God, and *is* God.

During the process of what we call "death" man draws nearer to the Supreme Being, and being himself a God is able to perceive more clearly his own nature and the world's. For countless years he remains in heaven, *dreaming;* dreaming his scheme of things, dreaming about his own experience, taking all the perfume of that experience and elaborating it into new patterns. In that place we call "death" God is also *working*—this God we call "man" —he is in an introspective, subjective mood, realizing in himself the fulness of his experience. . . .

Then that God once more comes down upon earth:

> ". . . and the Word was made flesh, and was among us the only begotten of the Father, full of grace and glory."

I believe that every child that comes into the world is the Word taking flesh. . . . What does the child carry with him when he comes down? He is equipped with the pattern of his own Divinity, in which are contained all those elements which we call divine, and which constitute his spiritual nature, as well as those seeds and germs of his humanity. . . . He comes into the world with a pattern from Heaven; and in that pattern are subsumed all the experiences of the past and all the promises of the future. . . .

When he comes into this world he comes unto his own; that is, he comes into all that man has built in the way of culture . . . into

a place in which all human beings have been working and thinking, longing and suffering; and he will begin to see the world through the eyes of the social self.

. . . He comes with all his potentialities, and he has to make adjustments. To the physical world he makes adjustments through his senses. . . . But he also perceives in that emerging world other human beings like himself, self moving and animate. He has the perception not only of the purely objective world but also of the subjective world of others.

When the child becomes interested in the subjective world . . . he begins to understand the language of gesture. Later, he will begin to understand the oral or explicit language. . . . The adjustment of the child to his physical environment is through the senses; but the adjustment of the child to his social environment is through language.

The adjustments that the child makes are very important. . . . It is by adjusting himself to nature and to society and to ideas and ideals that man progresses, that man liberates from himself the power of his Divinity. Creating is forming new things. When a child adjusts himself to his environment . . . he is creating a relationship which did not exist before.

I maintain that education cannot be anything else but a method of helping the child to adjust himself to the world. By applying this method the teacher becomes a co-creator with the child. . . .

*Education is therefore the releasing of the divine life that is within the child and within the teacher, in a process of creation which we call adjustment. . . .*

But he (the teacher) should understand that adjustment could be made in three different types of ways, three lamps shedding their light upon the process of creation. . . . Some children will adapt themselves much better under the light of Beauty. Others will adapt themselves much better under the light of Truth. Others will adapt themselves much better under the lamp of Love. . . . Any of those types of adjustment is correct. . . . Those are the three approaches of the Divine Mind to the universe. . . .

Now can we conceive a system of education which will carry into practical project this idea of perfect adjustment? . . .

The child comes into his world . . . and the first social group he meets is the home. His home is his first school. There he learns to understand through his father and mother the fundamental principles of life: the positive and the negative, nature and society. The mother and father become for him the Gods creating with him and unfolding before him the archetype of motherhood and fatherhood. In the family the father has always represented the law. . . . The mother has always represented mercy. The father is the representation of society; the mother is the representation of culture. The father is the representation of Truth; the mother is the representation of Beauty. . . . The father is the will, the mother is the love. . . . If the mother and the father are also creative agents, they will teach the child the adjustments through beauty, through love and through truth, to them and to their near surroundings—the home, the toys, the animals, the plants. According to each child there should be in each house an altar with the quality of that particular child. There should be wisdom if he is to be wise; there should be beauty if he is to be an artist; there should be love if he is to be a benefactor of humanity.

The psychoanalyst has discovered that a maladjustment to the parents is carried by the individual right up to his old age, so that our character is formed in early childhood and our sexual life is qualified by the parental images. The mother is the great initiator of love for the child and it depends upon her, on her gracefulness and charm, on her tenderness and love, to present to the child this great mystery, to adjust the child emotionally to the world of sex, so that as a man he will use the power of sex for procreation or for creation in higher forms.

Now I make a distinction . . . between the teacher and the educer. I consider that in the schools the child should be taught by two, a man and a woman . . . as they would take the place of the father and the mother . . . A school should be a prolongation of the home. The educer is to create the right adjustment. He should watch the conduct of the child and help him to adjust himself to his work. . . . The teacher . . . is the one who transmits the knowledge; he is the one who represents society and hands down the culture which has been built up by the experience of the whole humanity.

Then the next step in the child is the use of his concrete mind. It is the time in which the child is asking *What?* . . . Also his abstract mind. It is the age at which the child says *Why? What for?* . . . *Why* is a question of origin; *what for* is a question of purpose. And both origin and purpose are outside the concrete things we call perceptions; so the child

begins to develop his higher mind and through that higher mind comes into touch with the world as idea.

Then comes the surging, during the pre-adolescent period, of the emotional nature. . . . That is the period in which the child becomes imaginative. He builds a world of his own, a world of dreams; he becomes moody and introspective.

The child begins to grow intellectually in the school. . . . The first adjustment of the child to the physical world was made through the senses. His next stage of adjustment is made through the mind as an instrument of knowledge. During that period of adolescence the child goes from the school, or workshop of the Gods, to the academy or high school . . . there a system of correlated knowledge in which great or global conceptions which we consider fundamental should be presented to him. One of the fundamental subjects is the knowledge of himself. It is during the adolescent period that man becomes interested in himself. The emotional nature of the child goes through two periods: one in which he is immersed in himself or introverted, and the other in which he is outward turned or extroverted. . . . This shifting from introversion to extroversion is what makes the unstable nature of the adolescent, who is in a process of growth, neither a child nor a man. During such period of conflicting tendency he should be instructed how to observe himself; he should be taught how to understand his own world. . . .

Then the student must learn . . . the historic synthesis. It is a general picture of humanity in its eternal march through time and space, building one civilization after another. The whole panorama of the development of man, a sort of wonderful view of anthropology. Not history in events but history in large schemes in which all the struggle of the human soul to reach enlightenment is summarily presented: man building, and when things are destroyed, rebuilding; man guarding the torch of culture through all the ages . . . a dynamic humanity, walking forward. I should think that the *best* adjustments that humanity has made in that growth should be emphasized . . . those who have adjusted themselves correctly to the aim of life, those who loved humanity deeply, those who beautified humanity, those who dedicated themselves to the search for Truth. Geography should be taught. A youth should know that he is born on the earth . . . that he is a citizen of the world. . . . He must see the whole globe on which he is, with all its resources, with all its climates . . . the geographical synthesis treating the earth as a unit.

Then . . . in the university there will be a specialization . . .

1. The school of *Law,* where the student will investigate and apply the principles of right conduct: moral, social, and physical. . . .
2. *Education* will be concerned with investigating the principles of creative work. . . .
3. *Philosophy* will be the investigation of the archetypes of the universe by which men can guide their work. The student of philosophy should learn the basis of true idealism, and by what principles he shall live.
4. *Art* will be the investigation and application of the law of harmony by which men can harmonize the material with the ideal, the form with the life.
5. *Science* will be the investigation of the composition of the material or sensorial world and its laws (the term sensorial covering not only the physical but the psychic senses as well).
6. *Religion* will be the investigation of the subjective world and its laws, so that man can find the personal means of reaching and expressing the divine, whether in methods of yoga or in mysticism, or in outbursts of devotion, or in contemplation, or in worship.
7. The seventh specialization will be Service. . . .

And when men and women have passed through all this process of adjustment they walk out from the temple of learning in which they have been training themselves to be better creators to take their positions as fathers or mothers in the home, or as citizens in the State. . . .

*(The above article is abridged from one of five lectures by Dr. Acuña as presented in Democracy in the Scheme of Evolution.)*

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Beauty and solitude—these are still the shepherd-kings of the imagination.

—FIONA MACLEOD

# Fear

**C. JINARAJADASA**

SATURDAY evening, August 19, 1944: As usual the news began at nine o'clock, and the opening summary led off with a record of slaughter and destruction rained by the combined Allied squadrons of bombers on the Germans trapped in the "Falaise pocket." Hardly had this part of the news begun when the alert siren shrieked its agony five times (till a week ago it was eight times). If music is on, I turn off the radio; but not while someone is speaking, as the noise of the approaching doodlebug is muffled by orchestral music but not by a voice talking.

While the powerful siren's note was still on, I could follow in spite of it the announcer's vivid description of the slow annihilation of the German regiments of infantry in that pocket deserted by their tanks at Hitler's command. I wondered how many listeners were trying to put themselves into the thoughts and feelings, not of our victorious flyers—we can all do that—but of the trapped men blasted to death with all doors of escape, east, west, north, south, barred to them. It was not difficult for me to picture in my imagination the scenes of blind, maddened terror of those trapped Germans, so like the scenes one reads of when a huge ring of beaters, slowly converging with their terrifying noise on some tiger, drives the animal nearer and nearer to his torturers and slayers and all escape is cut off. There in that Falaise pocket was fear, fear, fear! one vast mass of quivering *fear,* as our planes came over one after another in their thousands and dropped their bombs on tens of thousands of men, and there was no cover for them anywhere.

As I was so thinking, I heard the doodlebug coming. Its roar was becoming quite loud. So I jumped up from my lounge chair, behind which is much glass, and went to my bedroom where there is better protection. Perhaps two seconds passed between my jumping up and going to the adjoining bedroom (there is no door between my rooms) and I stood listening to the increasing roar of the flying bomb. The noise stopped, with its terrifying silence; for that silence meant that the terror-bomb's flight had come to an end; it was dropping down to explode, in three to five seconds. (Many is the time I have held my breath and said to myself: "Is this ours?") I sent out a wave of pity to those who were going to be slain outright by it, or mutilated, or buried under masses of masonry till they were rescued hours later. That very instant came the explosion, and so very loud and near that it shook the windows and doors. It fell evidently very close. And so, Fear in London, too, and near at hand—though only among those few over whose heads was that sudden terrifying silence. There was nothing I could do.

I went back to my chair and settled to listen to the announcer, when one of the household came and said, "Would you like to see the cloud of smoke and dust?" So I went to a window on the other side of the house and saw the huge cloud of black smoke and dust from the wrecked houses, rising up perhaps a half mile away. As I continued looking I heard the bells of the fire-engines, rescue lorries and ambulances, beginning to rush to the spot. Fear, once again, as the bomb drew nearer and nearer, and the doomed people took shelter, but all in vain.

I went back to the radio which went on describing—victory for us but, to me, also *Fear!* indescribable awful fear in those trapped Germans, human beings like ourselves.

Poor, poor humanity, "for it is 'humanity' which is the great Orphan, the only disinherited one upon the earth."*

"O come, o come, Emmanuel, and ransom captive Israel."x

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*The Master K. H.

xA Latin hymn of the 12th century, translated by J. M. Neale, on the Second Coming of Christ, *Israel* signifying the world. *Emmanuel* means "God be with us."

He who knows paternal strength but still retains maternal greatness becomes a universal channel of Everlasting Grace.

—LAO TSZE, *Tao-Teh King*

# The Story of Adyar

(Concluded from the October issue)

ON Wednesday nights we go to the meeting of the Adyar Lodge, which in October 1943 shed its old skin of lectures and study meetings and donned a new skin of activity characterized by fluidity of new ideas and experimentation. Five sub-committees were formed to carry on the actual work, and they in themselves are of the "new order," dealing respectively with Lodge Amenities, Ladies, Social Service (including the care of visitors and friendly visits to ill residents), Madras (which acts on the "going-out-to-others" principle), and the "Watch-Tower," which is endeavoring to keep an open eye to Theosophy as it is expressed in the world and to prepare the next step. A radical change is now being introduced for the Lodge to work as a family who meet and then decide what they wish to do! Rules and regulations . . . have been dropped overboard and this new experimentation in practical Brotherhood will take their place. Maybe this will be a new birth of the Adyar Lodge which must become an archetypal Lodge of the future, having as its location "The Masters' Home"!

The Vasanta Youth Lodge is full of young people who meet in the Young Theosophists' world headquarters to express their radical ideas and opinions without any hampering company of elders. . . . In the same Youth Headquarters are held the meetings of the Vasanta Round Table. . . .

Just across the road the Adyar Recreation Club, under the leadership of Mrs. Gray, has done much to provide a pleasant place for play, especially for the younger students of the Besant Theosophical School. . . .

### Religious Ceremonies

Adyar has a rich sacramental side to its religious life. Not only are there daily pujas and rituals but services at the temples on festival occasions—the celebration of Hindu saints at the Bharat Samaj temple, of the Founder at the Buddhist temple on Wesak full moon day, at the Parsi temple on Zoroaster's day, at the Mosque on the Prophet's day, at the Christian Church on all major festivals and practically every Sunday, also regular meetings of Co-Masons, and sometimes the Mystic Star. Many of us attend the services of all the Faiths in the true spirit of Universal Brotherhood. Generous donors have made it possible for the Liberal Catholic Church to replenish its supply of sacred vessels and to plan the enclosure of the sanctuary. . . . A little to the south-west of the Mosque the foundations of a Jewish Synagogue are visible. . . . Some day we shall have a Synagogue—and a Jain temple—and a Sikh temple.

### The Commissariat

[In] . . . Leadbeater Chambers . . . the house service has been temporarily dispensed with, owing to the war, and residents cater for themselves. This makes it difficult for visitors . . . but they can always take their meals, Indian style, at the Bhojanasala, which is as much a Social Center as a guesthouse and store, and swarms with people during Convention or a Montessori camp. . . .

### Ways and Works

Down among the beautiful casuarina trees on the eastern part of the Estate is the Engineering Department . . . under the competent management of the Superintendent, Mr. T. F. Lavender, and the Manager, Mr. M. D. Subramaniam. . . .

### A. R. P. Duties

With that fascinating young lady, the Siren, making herself heard in Madras the A.R.P. personnel, paid and volunteer, are on their toes. However, most of the work has lately been the very necessary taking of the census for rice and kerosene and the distributing of the cards, as well as the continual instruction of the villagers in Air Raid Precautions. The Adyar A.R.P. Post is located at the Vasanta Press, with our own siren, operated by the paid personnel. . . .

(Mrs. Clumeck has written a formal note on the A.R.P. without giving any indication as to the important part she plays as Area Warden. . . . The bombing of Singapore gave her a large background of experience which has been invaluable to Adyar. . . . —J. L. D.)

### Guarding the Gates

Watch and Ward men—12 of them—are distinctive for the rods they carry but have no occasion to use, one friendly watchman at each gate and others patrolling the grounds. . . . May our watchmen continue to have no occasion to enforce law and order!

### Kalakshetra and the Arts

Kalâkshetra began a new seven-year cycle in 1943 and . . . the transition is to a different order of working that will in future years stand out as marking the emancipation of art and artists from professional monopolists. The change was stressed in the department of Bharata Natya in which Rukmini Devi has trained and presented to the public as accomplished dancers several young girl students of Kalâkshetra. . . .

What the public of Madras owe to her was expressed at a meeting in February 1943 when a "Group of Friends"—distinguished citizens—assembled in the Ranade Hall, Mylapore, to felicitate her on her birthday and to "emphasize the urgent need for the Renaissance of Indian art in the building of New India". . . .

. . . Another most important acquisition is the deep interest taken in Rukmini Devi's work by Sangeetha Kalanidhi Tiger K. Varadachariar, famed throughout Southern India for his marvellous creative genius. . . . He was Rukmini Devi's first music teacher and is now helping her as Director of the Music and Dance Departments of Kalâkshetra. . . .

An indication of public faith in Rukmini Devi's cultural movement was the presentation of a priceless collection of Tamil manuscripts which are housed in the Adyar Library and are being copied and edited by the Pandits for publication. . . .

Kalâkshetra is helped financially by its productive departments, weaving and crafts. . . . Yet the revenue of these departments (plus publications) is not sufficient to offset the deficit in tuition fees. . . . Kalâkshetra needs two endowments—one to develop the production departments and the second to guarantee a University Siromani course in Carnatic Music. . . .

### Besant Theosophical School

Freedom, courage and friendliness are the notes which the Besant Theosophical School is striving to sound forth through all its students. . . . One sees a wonderful spirit at work—in craft and woodwork, in drawing and painting, and in the school publication *Vasanta* which is full of original ideas and maintains a very high standard. And what of the delightful plays from the *Arabian Nights* which have been written, produced, staged and stage-managed entirely by the unaided work of the students! The plays were certainly an excellent demonstration of an independent virility of humor, of skill, of confidence and of rollicking joyous organization.

Collaboration with Kalâkshetra—Rukmini Devi being the Director of both institutions—gives a fine cultural spirit throughout, as well as an impetus to education in the arts. A truly religious education is maintained throughout the day, from the early morning Assembly for prayers out of doors in the beautiful environment of Damodar Gardens—the girls with braided hair and a posy at the nape of the neck, and colorful blouses and flowing skirts—to the games in the evening, and in the Village Welfare Work regularly and happily performed in practical simple brotherhood among the villagers themselves. Recognition of the great festivals of all religions, as well as the stories of great achievements by the truly great in all walks of life. . . . foster the spirit of reverence so natural to youth.

The usual—or perhaps unusual—classes are carried on, some in the school building, others in thatched cool cottages and many under the trees. The junior school is organized on Montessori lines, and this method is being extended to the middle school classes. . . . Dr. Montessori herself, who with her son lived and worked here for three years, has been for some time living at Kodaikanal where at present she is conducting an Advanced Training Course in her method, but the Director (Shrimati Rukmini Devi) and the Headmaster (Mr. Sankara Menon) are so imbued with her spirit and ideals that in her absence the work goes on uninterruptedly and efficiently. The Government Inspector admits that the younger students are doing in four or five years easily and normally what is done in ordinary schools in seven years. . . .

But work of the kind that the twin institutions, Kalâkshetra-Besant School, are doing, needs joyous and generous *support* from its wellwishers; they too must join in the Great Quest. . . . Long vistas of progress are opening up in this department of Adyar's life and activity, for some day there must be a Besant Theosophical College, and further ahead the materialization of Dr. Besant's long-cherished dream of a World University. . . .

### Olcott Free School

The acute food shortage was immediately reflected in the condition and attendance of the 650 children attending the Olcott Free School—situated a stone's throw from the Adyar compound—and its associated village schools. A free midday meal to all the children solved this difficulty, the Village Welfare Group making it possible by a monthly grant. The School

*(Concluded on page 251)*

# What is Culture?

**(From a Letter to a Member)**

**JAMES S. PERKINS**

YOU ask, "What is culture?" I say that it is the spirit of eternal things amidst transient conditions. Since soul-things are relatively eternal, shall we say that it is the *soul-quality* manifesting in transient conditions.

Now, information is transient. The knowledge of Egypt was not the knowledge of Rome. Tomorrow some bit of Atlantean culture will be raised from the mid-Atlantic, then what will become of the anthropologist and paleontologist of today? . . . I do not say it is a waste of time to become informed in these subjects. But the soul-stuff is the important thing, for it is eternal. The soul-knowledge which Egyptian "Theosophists" possessed is the same today *and* tomorrow.

Thus the sense of Truth belongs to the soul. Love belongs to the soul, as does a sense of Beauty. To deal with these things is truly cultural effort. Not all of us are interested in intellectual approaches. I think you are wrong in expecting that the cultured Theosophist *must* be informed as to "biology," etc. When I meet "uneducated" members who have a fine human understanding, an innate kindness, and who instinctively choose the beautiful mode as against the ugly, I am sure that I am in the midst of refinement and culture. The "higher intellect" is secondary—added brilliance, if you can have it, but not necessary. On the contrary, the eternal or soul-things *are* necessary.

But many members have, and will have, the dharma of working into Buddhi through the higher intellect. Theosophy must illumine all levels of man's nature.—I deplore, as you do, any signs of careless presentation of Theosophy, but as I have traveled about I have been impressed with the innate fineness of our people.

You say (frankly), "Theosophy is not for (mental) children." You quote later, "The Chiefs want 'a Brotherhood of Humanity.'" Does not this Brotherhood include mental children? It would not be a brotherhood if it did not. We have, as you know, the shallows and deeps of Theosophy. The final clause of that quotation, "and arrest the attention of the highest minds" means, just as the *and* indicates, *in addition to.* And the worse for the "highest minds" if they reject it!

I have at hand a book which illustrates rather well what I have attempted to say in this letter. The book reproduces some of the paintings of an English artist. They are modernist pictures, every one of which with unerring precision reveals the monstrous aspect of nature, which Theosophists will recognize as involutionary in character—and therefore inimical to man's progress. The influence of such a painting hanging in a room is immeasurably damaging to spiritual and beneficent forces. Yet a "cultured" and informed gentleman, an art critic, uses sixteen pages of foreword—very elegant and sophisticated words they are—to describe the value of the artist's contribution to modern painting.

From an evolutionary point of view, all this learning is therefore of little worth and is used evilly. Far more worthwhile is the simple reaction of the (perhaps) uninformed Theosophist who says, "Black magic!" and wants none of it. Culture is a *soul* quality, which recognizes true values for the human spirit, whether or not those values harmonize with current patterns of information.

# The Story of Adyar

*(Concluded from page 250)*

Inspector reports that this School is "easily one of the best schools in the range" and showers the usual compliments on the management, noting specially the "spirit of brotherliness" between the teachers and the students. . . .

Colonel Olcott founded this School for the less cared-for children in 1894, so that in 1944 we shall expect to celebrate a Jubilee. . . .

# How is it with Theosophy?

**WELFORD INGE**

*(The following thoughts are contributed by the author following his reading of a recent English novel in the course of which there is a discussion of the causes of the failure of religious and other empires of the past. Ed.)*

AS a Theosophist I believe that the mission of Theosophy is far greater than is the mission of Christianity or Mohammadanism or Confucianism or Buddhism. And there is a very simple reason why. The ideal of Theosophy is all-inclusive; there is a place in the scheme of the world for everyone, as Theosophy sees it. All Theosophy strives to do is to help each man to help himself according to his own light. This includes the Christian, the Buddhist, the agnostic, alike. Theosophy really believes in and promulgates a universal brotherhood of man—a truly universal empire, the empire of mutual aspiration and cooperation.

Now that we face almost the psychological moment for starting a new world, I believe it is the duty of each Theosophist to search his soul and come to some sort of understanding about himself and Theosophy, and the purpose of each in forming this new world that is now on the way.

This is what I have found by my own such searching:

First, I believe that in the world today there is no other organization so endowed with the special opportunity of service as is The Theosophical Society. Theosophists can be the teachers that the world needs so badly. Theosophists are international in outlook; they have no brief for any individual, creed, race, or group. Their only brief is for the glory and the good of the human spirit. They have direction; and this direction is spiritual and therefore unselfish. Their only wish is to help man to unfold to the fullest all his divine potentialities.

More than that, Theosophy and Theosophists, have a responsibility. Small in number, laughed at and discriminated against in some quarters, Theosophists have, I think, done more in the sixty-eight years of The Theosophical Society's existence to bring about an understanding of universal brotherhood than any other group or philosophy, and more to save the world from crass materialism than all the churches combined. It knows the technique; it has the organization, the experience, and the training. It cannot stand idly by when the psychological moment arrives; it must not do less than it is capable of doing.

But possible dangers lie ahead for The Theosophical Society; it is of these dangers that I write.

The Roman Catholic Church lost sight of the grandeur of its mission; it became absorbed in the grandeur of the instrument, which was Catholicism. If the charge be true of Catholicism, it is also true of all religions. Each is less intent upon helping humanity to help itself than upon insisting that humanity help itself in a special way.

Are we to let that happen to Theosophy? Theosophy, of all teachings the most selfless and the most idealistic—teaching more strongly than all other faiths that man must lose himself in order to gain himself. In the future its appeal will be great. It will be working hand in hand with the English that they may help themselves, with the Russians, with the Indians. It will be working for the supremacy not of the white race, the yellow race or the black race, not of art nor of science nor of religion, but of the glories of the human spirit: of truth, of beauty, of goodness, of the perfect and inevitable justice that is Karma.

It will become strong, opulent, influential. Will it then be sorely tempted to forget the empire of mutual aspiration and cooperation and to create instead a variation of the old Roman Catholic Empire, an empire of Theosophy? If so, an awful and terrible eventuality.

Now, I am a member of The Theosophical Society, and I intend to stay one. There must be an instrument for a mission, just as there must be a body for a soul. I believe in the importance of The Theosophical Society. It has a great destiny. But its destiny in the true sense is not for the glory of Theosophy but for the glory of mankind.

When we work for Theosophy, we are not working merely for Theosophy—we are working for Truth and Beauty and Goodness. We

*(Concluded on page 253)*

# With Our Members in the Services

**Prayer for Peace**

*O Almighty God, outside which nothing can exist, help us to see Thee in the face of our enemies and to love Thee in them.*

*So shall Thy Peace spread over our world, and Thy Will at last be done on earth as it is in Heaven.*

—A. B.

Word has been received from the Commanding Officer of the U.S.N. Air Training Field, Corpus Christi, Texas, that A/C LAURENCE G. WILSON, son of Mrs. Mary Patterson of the Olcott Staff, has been promoted to rank of Cadet Lieutenant, with special commendation for excellence in scholarship, capacity, and conduct.

Larry's older brother, BURTON D. WILSON, Ph.M. 1/c U.S.N. is somewhere in the Pacific, having written that he is in a "vacation land" but not having a vacation, as he is the only medic on board his ship, with full responsibility, from common colds to spinal meningitis. Both these young men were for many years members of the "Earnest Servers" Round Table, Seattle Lodge of the Inner Light.

MISS KAY MUNSON, Sp. (P) 3/C, U.S.N. (Specialist photographer, 3rd class) has been on furlough from Washington, D. C., and in late September attended a meeting of Aurora Lodge, which held a special social hour in her honor.

MJR. PIETER K. ROEST has been transferred to the Intermediate Headquarters of the Service of Supply somewhere in New Guinea. His work now has to do with the organizing of a training center for transportation corps personnel. He is hoping for a reassignment to A. M. G. (Allied Military Government).

MARK I. RAY, A.R.T. 1/c, National Member, has been enjoying a furlough at his home in Gunnison, Colorado.

CPN. THEODORE ANDERSON, United States Army Air Corp, writes from Saipan in the Central Pacific.

Additions to the *Service Roll* include:

SHERMAN L. DUNNING, Covington Lodge, U. S. Army

LT. ALLEN V. CHESBRO, U. S. Army

SGT. PETER G. LIVINGSTON, U. S. Army

CPN. ROBERT S. DIKE, serving in the Army Air Forces, was stationed in Africa from December 1942 until August, 1944. Now he writes, from Italy:

"The more I reflect on the work of the Society, the more I am convinced they are doing a work unique and necessary."

PFC. JOHN RAYMOND JENNETT, member of Pacific Lodge and son of Mr. Herbert Jennett of San Francisco, has been moved from Casa Blanca to some place in the middle of the Sahara Desert. Only after he had left Casa Blanca was he able to write that he had been there. "Ray" (to his friends) is Instruments and Electricity Mechanic in the Army Air Force, and has "wings" for his hours in the air in that capacity.

## How is it with Theosophy?

*(Concluded from page 252)*

are *not* working for a Theosophical Empire; we are working for an empire of mutual aspiration, cooperation, and brotherhood.

That doughty old warrior, H. P. B. herself—she through whose prodigious labor and endless anguish the Society came into being—she knew, as all earnest thinkers know, that truth is greater than any channel through which it may come, just as the spirit of man is greater than the body of man.

# The Theosophical Order of Service

## Our Golden Opportunity

**HERBERT STAGGS, Right Citizenship Brother**

"FREEDOM is my birthright, I will have it," said a great patriot. Now is the time for all of us to say, "Peace, just and permanent, is our birthright, we *will* have it." For the foundations of peace, permanent or impermanent, are now, even amid the fury of global war, irrevocably and necessarily being laid. Great is our individual responsibility and opportunity!

Rightly does *Free World Magazine* draw our attention to this responsibility and opportunity when it points out:

> *"Today — right this minute* — world leaders are drawing the plans for tomorrow's world. But these same world leaders look over their shoulders to see what YOU—the people of America, of China, of Britain, of Russia, of France and of all the United Nations think of their plans.
>
> *"Yours is the choice—not theirs. The choice is between two worlds,* a World of Chains, where greed and suspicion hold sway, or —a Free World where men of one nation respect the rights and privileges of others—where international misunderstanding and grievances are arbitrated across the green felt of the conference table and not upon the pock-marked terrain of the battlefield.
>
> "Strong powerful forces will be working against a free world—men who would continue international cartels and trade with the enemies of democracy in order to enrich themselves; politicians who want freedom for the few but not the many; a powerful press that would garble the facts, distort the truth, set people or races against one another.—If your choice is a Free World—then you must know and understand the responsibilities of a Free World."

Just released at the time of writing is the summary of proposals agreed upon at the Washington Dumbarton Oaks Conference of Britain, China, Russia and the United States. Briefly, the proposed organization called "The United Nations" would consist of a policy making general assembly of nations; an economic and social council of 18 nations elected by the general assembly to deal with humanitarian aspects of international relations; a security council of eleven nations, five permanent seats for Britain, China, France, Russia and the United States and six changing seats to be filled by the general assembly; a joint military staff committee consisting of the five nations mentioned above; an international court of justice and a secretariat including a secretary-general elected by the general assembly. The object of the United Nations is: "To maintain international peace and security—to take effective collective measures for the prevention and removal of threats to the peace and the suppression of acts of aggression—and to bring about by peaceful means . . . a settlement of international disputes." Sovereign equality of all nations is maintained. These proposals are to be supplemented later and presented as a basis of discussion at a full United Nations conference. With what are you in agreement or disagreement? Are the proposals enough, too much or too little?

For the evolving world organization we, as individuals, by our action or inaction, will be responsible. A true permanent framework can be constructed whereon all nations can gradually and cooperatively build the world of tomorrow. Or—in lip service to public opinion and true deference to the organized opposition which would knowingly or unknowingly set back the hands of the world clock—an artificial framework may be built which will break to pieces in the first strong wind of future events.

For many centuries the dream of an association of nations to keep the peace has intrigued idealists and humanitarians. But now science and invention have made the dream utterly realistic and essential if civilization is not to be broken to pieces.

August 17th, 1944, Secretary of State Hull declared—"I wish I could burn this into your minds and memories—that the human race is confronted by the gravest crisis in all its experience and that we who are here on the scene of action at this critical time have the responsibility of saying which way the world is going for fifty years to come."

### A Few of Many Modes of Action

Think—dream—plan for the New World. ★ ★ ★ Let your ideas be known through letters and petitions to your National and State Senators and Representatives. ★ ★ ★ Call attention to work needed or aid work being done in organizations to which you belong. ★ ★ ★ Write, lecture, talk to your friends—have the world need always in the background of your mind. ★ ★ ★ Hold fast to the unity of the allied nations against inevitable attempts to create friction, prejudice and misunderstanding—America and Britain, America and China, Russia, France and other nations.

In the dark hours of 1940, in his famous speech to his countrymen, Winston Churchill said: "If we fail, then the whole world . . . will sink into the abyss of a new dark age. Let us therefore brace ourselves to our duties and so bear ourselves that if the British Empire and its Commonwealth last for a thousand years, men will still say, 'this was their finest hour.' " *They did not fail, and in unity with America and other allied nations permanent world peace is now possible.*

It has been said by one of our leading Theosophists—"To work for a noble cause is to unfold nobility in ourselves." It is our golden opportunity now to so think, plan and work for permanent world peace that it may indeed be the finest hour of our lives.

# Post-War Problems

**ELEANOR JEPP**

AT the moment there are many schemes being thought out for dealing with post-war problems—housing, town planning and education being amongst the foremost; but I have not yet come across any plan that seems to get at the root of things, the actual dealing with the causes of war. Yet to me one of the greatest needs in the rebuilding of our lives in the new world is to build on *brotherhood;* to eliminate that hate which is one of the causes of war and one which must be left behind, buried deep in the hearts of those elders who have gone through two great shattering wars in their lifetime, and in the hearts of those younger people who have lost husbands, sons and brothers in this war alone.

The problem which confronts me at the moment (and one that if dealt with by a wise, thinking people would stem somewhat the causes of war and at the same time make for a channel of peace happiness) is that of the numberless children—orphans and unwanted babies—who are in most countries of the world. Their coming is one of the results of the war, and although we have quite splendid homes for dealing with orphans and unwanted children, and kind hearted people are adopting these mites, I think this problem could be dealt with in a "New Order" way.

Can we not gather these children up in international colonies where killing and war are not known, teaching them that their duty towards their neighbors does not stop at the boundary of their own country but includes peoples of all the world? Can we not teach them what is the true meaning of a "Citizen of the World," mould their ideas from the beginning in the way of cooperative life and international brotherhood and before their ideas of hate and war have been formed educate them to live together in harmony and peace? These colonies could aim at being self-supporting and the children could be taught many a trade or profession.

In bringing such a scheme into being we could also be giving a number of childless women a chance of learning something of Racial Motherhood. Many women are not able to give birth to children but their pent-up mother love which is the birthright of all true womanhood needs an outlet. This often finds expression in the care of pets, but surely it would be a higher calling to bring up little ones of our own kind in the knowledge of the laws of the Creator and in harmony with Nature.

There are many obstacles to be overcome before a working basis can be arrived at in a scheme of this sort, but small groups of earnest people with a will to do and a faith to accomplish, sure in the knowledge that they were working for racial progress, could do wonders.

"They were fatherless and motherless and ye gathered them up and fed them and clothed them; but greater than all, ye taught them to love and honor the Father's Name."

# The Poets' Page

### Torch, and the Flame

There is a way of life that leads the soul
To happiness undreamed of by the mind,
A way whereon the earnest heart may find
A purpose in its being, and a Goal.

We who have searched for Truth and found that Way
Because he held the torch, while she who came
With Fire from ancient altars lit the Flame,
Pause now to keep in memory their Day.

Not only in allegiance and esteem
Come we before their memory to stand,
But taking our own Godhood by the hand
We keep their trust by keeping fair *our* Dream,

Renewing each his vision of the Aim
And trimming still the Torch that holds the Flame.

—Helen Palmer Owen

### Death?

I think I have died for a strange dog howls
And the wind moans round the chimney tops
And the fire in the fireplace flickers low
And the old clock stops.

I must be dead, for I lie so still
And candles burn at my head and feet,
And the scent of roses fills the air
With incense sweet.

But strange, most strange, I am not she
Who but just now felt ache and pain.
I will go from this place, I will get me hence,
I will seek my love again.

I have found him here by the lonely lake
Where the white swans float and the moon-beams play;
O, heart of my heart, be not so sad!
I have not died today.

I have but slipped from the prison house
That bound me close with its ropes of pain;
I shall see you oft when you think you sleep.
We shall meet on earth again.

For love will last till death be past
And this red earth cease to roll.
Yea, from the outermost rings of space
Soul shall call to soul.

—Anna D. Mason

### Shadow

By afternoon the haunted shadows pass
Across the scattered sunlight, and the grass
Bends down as though some wind touched on the leaf
Too young to have partaken of a grief
Or any joy beyond the present Spring.
But one old tree, with fond remembering,
If you will listen, whispers of the hour
Just out of winter, when in golden flower,
It watched two shadows patterning the lawn.
(It sighs to tell how quickly they were gone!)
Now in the lengthened afternoon they see
Who stand beneath the old mimosa tree
The haunted shadows on the terrace where
The grass is troubled though no wind is there.

—Millen Cooke

### Yggdrasill and the Sylvan Cycle

The life withdraws from trees when frost is near
And, drawing back through twig and branch and bole,
Rests in each forest monarch's secret soul
Until the passing of the time of fear.

Even the fallen leaves shall reappear
*Within the tree,* as the slow seasons roll,
Turning them into soil to feed the whole:
They shall be leaves again another year,

And they shall breathe again the vital air
That by the sun's grace goes to build the tree,
Making it stronger, taller, and more fair.

Thus, in the sylvan circle, man may see
Yggdrasill, Tree of Life, burgeoned or bare,
But always rooted in eternity.

—Ian Mack

### "I am Greater than My Body"

I am greater than my body.
Dust and ashes cannot hold me
Nor the cloak of death enfold me;
For I shall be clothéd still
In that invisible
Bright cloak designed to wear
Between the moon and star.

Each night across the bed
My cloak of earth is spread,
But in a dream's far spell
I walk, invisible.

—Florida Watts Smyth

# The Attraction of The Secret Doctrine--I

JOSEPHINE RANSOM

GAZING into eternity"—this phrase from the *Rig Veda,* quoted at the beginning of the first volume, gives the true reason of the supreme attraction of *The Secret Doctrine* with which H. P. Blavatsky immeasurably enriched the thought of the world. It does indeed, especially in the early Stanzas, leave us trying with its aid to gaze into eternity . . . "Ere the foundations of the world were laid."

In stately words the Stanzas of Dyzan, which form the basis of H. P. B.'s commentaries, convey to our minds hints of those deep abiding things which were and are and ever shall be . . .

A whole manifestation "asleep," its essences for ever invisible in themselves, yet ever prepared to project new "visibles." In the mysterious heart of things there is no procession, therefore no Time in any sense in which we think we know time. Nor were there in "manifested" activity any August Agents with aeonic experience and with "minds" that embrace all the countless pulses of space and know their cosmic rhythms and also their infinitesimal moments—moments that make our universal "days," our human cycles and our brief sunsets and sunrises, and all the joys and miseries that are experienced between these two points.

There were no sequences, yet, for the "Eternal Divine Thought" had not yet turned "outwards" to set changes in motion. The Eternal Matrix of Thought — Father-Mother — when turning outwards give "Light, their Son," as Pilgrim for the new aeonic turning and churning which make a manifestation.

Then Light, with its inherent patterns ready for display, is caught up in "Minds," lordly minds, capable of maintaining the weaving of the patterns till they are complete, perfected after the design planned by the Supreme Divine mind—not the *Cause* of the patterns but the "ideal spirit of that Cause."

To give a suggestion of these fundamentals that our human minds can more readily grasp, the symbol of the Lotus is used, "a very ancient and favorite symbol for the Cosmos itself and also for man." When the tiny perfect green-leafed plant is ready in the ripe seed, the seed roots itself in the mud. It sends up long stems through the water and opens its lovely golden-heart into the air above. Thus the lotus typifies the life of man, in large or small cycles, rooted in material life, pushing through the intervening subtle worlds, and blossoming into spiritual beauty.

Then *The Secret Doctrine* presents us with an exquisite summing-up of the mystery of differentiated objectivity, of the three Eternal Truths: (1) the Fohatic (Fohat is an occult Tibetan term for primordial light, the essence of cosmic electricity. See *Glossary*) impress of the Divine Thought, the male aspect of all things, on (2) the "Heart" of all things, Primordial Substance, creates (3) the Son, Light. Encircling all three is their prescribed limit; thus a fourth condition arises, a differentiation produced out of the working of the combined three within their chosen limitation. It is "Life," coming thus out of the "Unreachable to become a universally diffused Essence on the manifested planes of Existence." All this makes in sum the deep principle of Cosmic "Immaculate Conception," which repeats itself in many sorts of conditions and touches the fringe of mystic thought when applied to the coming of "Lords of Life" into our human midst to lighten our darkness.

Suddenly H. P. B. announces that in these Stanzas *The Secret Doctrine* occupies itself chiefly with our Solar System in its fundamental and sevenfold nature. This nature is sustained through the seven agents, or Sons, whose activities begin where the "web of Light" makes the substance in which all things have their points of existence. There the Father-Mother are still undivided with all "the Past and the Future crystallized in an eternal Present," making thus the "Thought" of the universe, and which forever is but is not brought forth as the "Son" till Thought penetrates the bosom of the Mother. But, says H. P. B., here no "Divine Thinker" is implied but only Absolute Being, which contains all possibilities without number or cessation.

Now comes the "procession" of things, when Duration turned outwards becomes "conditioned Time." The supreme cause of this conditioned Time is that Mahat, Universal Intelligence, is no longer unconditional but is limited by the relationships of manifestation. The very noumenon of matter, "root-matter," is self-existent, parentless; but its phenomenon,

*(Concluded on page 258)*

# A Lodge President,
## Addressing Fellow Members:

NOW that we are all of us back from summer work or vacations and are looking forward to a new season of Theosophical enterprise and adventure in the lodge, I suggest that we gather our forces together around some clearly defined program. As a means to this end, I am submitting the following brief outline of objectives, subject matter and methods, concerning which I sincerely invite your personal reactions or suggestions. Above all, I wish to make sure that whatever program we embark upon for the coming year shall be one on which we can agree, and in which we can believe with a maximum degree of harmonious cooperation.

I propose that we take our cue from the great need of men everywhere in the world today to live up to what they know and profess. We Theosophists are no exception, of course. It is undoubtedly true of members everywhere that their theoretical knowledge is considerably ahead of their actual art of experiencing Theosophy. This is only natural. The fact remains, however, that it behooves all of us to devote very much of our best effort to filling our widening mental or emotional horizons with as much solid, practical and creative realization as possible.

Let us make this need our central line of attack and spend three meetings a month on what we may call the techniques of Theosophical understanding and living. One meeting should, I feel, continue to be given to the study of *The Secret Doctrine.* For the rest of the time let us utilize all of the talents with which our lodge is gifted for making a rich and satisfying art out of the knowledge we possess and the living we do together.

In recent months we have been exploring the triune nature of Man, or the aspects of Will, Love-Wisdom, and Activity; we have also been approaching the mystery of Man by way of the Seven Rays. But the technique of true self-discovery is only in part a matter of book-learning; it is far more a matter of feeling our way along natural, creative avenues of expression into the realm of beauty and delight which is the soul of Theosophy.

Let us continue this process of self-discovery, then, by such methods of analysis and communion as are suggested in van der Leeuw's admirable book, *God's in Exile;* also by considering what the various arts offer as means of self-discovery. It is here that the creative resources of every member who wishes to participate can be further stimulated, developed, and made serviceable.

Having done this, let us then turn to techniques of understanding and solving the problems of human relations specified in the first Object of our Society: those of race, creed, sex, caste and color. These are the problems which modern man must understand and solve if he is to have peace. The emphasis throughout will be upon the main goal of Theosophical culture: not knowledge *about* things, but vital *experience* and a *change of being.*

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## The Attraction of the Secret Doctrine--I

*(Concluded from page 257)*

"matter," is periodical. Mahat, *the* Wisdom, or the Logos, is reflected into it from the Absolute, the One Reality. Therefore with the eternal union of these two occurs a great period of activity, or "a change of condition." So we may behold in a universe "the shadow of the eternal ideal prototype in Divine Thought."

To see through this veil, this shadow, to that eternal ideal is without doubt the main passion of every esotericist. Fohat, the Son, the Light (perceived in varying degree by every true mystic and philosopher) touches everything on all planes from innermost subjectivity to full objectivity, and endows each and all with meaning, with its portion of the pattern existing in Divine Thought.

—*Theosophical News and Notes*

# And God Fulfils Himself in Many Ways

*(Continued from page 243)*

never fear the ostracism of our friends nor the plaudits of our foes as we seem to desert our erstwhile loyalties. . . .

I do not think we Theosophists need to denounce, at least anything which has so far characterized Theosophy or The Theosophical Society. There is nothing to denounce, because I am very sure every member is full of goodwill and brotherliness towards every other member and does his best to be loyal to Theosophy and to The Theosophical Society. I am sure there are very few, if any, to be so uncharitable as to regard a fellow-member as disloyal because his loyalty is expressed otherwise than theirs. I have no doubt as to the loyalty to Theosophy and to The Theosophical Society of those who profoundly disagree with me, even to the extent of regarding me as an instrument of the dark powers in the ruining of both!

On the other hand, I must do my own loyal best whatever any may say or do, be the cost what it may, with the strict proviso that while I have the right to influence my fellow members along the lines I deem most Theosophical I shall never attack either persons or principles, confining myself to disagreement and entirely repudiating denunciation and abuse.

This whole Watch-Tower is nothing more than a submission, a point of view. There may be something in it. There may be nothing in it. At any rate there is George S. Arundale in it as one of the free members of The Theosophical Society. At least he is in it as at present advised, and as an individual is most eagerly intent on giving his truest to Theosophy and The Theosophical Society by both of which he has been, and is being, so infinitely blest.

And now I come to the very heart of all I have been saying. . . . Theosophists must learn to live, to be, in all the intensity of the power and light of Theosophy and of The Theosophical Society, from having been students of Theosophy and members of The Theosophical Society, from having spread the knowledge of the truths of Theosophy . . . they must now become Theosophists and, under the mighty influences of the great Teachers, learn to heal the woes by which the pathways of all living creatures are beset, healing them with their ardent compassion, with their ardent reverence, with their ardent goodwill. . . .

Wherever there is unhappiness, there should be a Theosophist, less with his knowledge, far more with that which should have been born from it—the most sensitive reaction to suffering, the most passionate sympathy with it, and the most intense desire either to remove it altogether or to give that courage and cheerfulness wherewith it may be peacefully borne to its appointed end.

It is the positive attitude towards unhappiness that matters. I think an emotional attitude matters even more than an intellectual attitude. There are very few people who can be reasoned out of their suffering. The vast majority will find relief only in deep understanding and warm brotherhood.

It is for this reason that it is not enough to know Theosophy. It must be lived in all the details of everyday life so that we truly become Theosophists. . . . no knowledge is true knowledge save as it is lived knowledge. Unlived knowledge is the greatest of all menaces to the world's peace and happiness, as we witness in these two great world wars.

Let us live our knowledge and thereby draw near to God and His universal family. Even if we are unable to help physically we can always help otherwise. We can always instantly react to suffering whether near or far. We can always will our healing power. We can always send forth streams of compassion and understanding. . . .

For the moment there is almost only one way of meeting the terrible wide-spread suffering. It is to make sufferers feel that there is deep understanding and sympathy enfolding them, to give them courage to endure, and to give all possible assurance that there is no real separation when there is loss, that sacrifice is never in vain, and that suffering gives release into happiness and peace, be its nature what it may. The Theosophy of the mind must of course be active, but predominantly this is the time for the reign of the Theosophy of the heart.

And it is also the time for impersonal, direct, and yet reverent challenge. . . .

We must never be so narrowly sensitive that we cannot bear opposition to our most sacred and cherished convictions. I have sufficient faith in Theosophy and our Society to be sure that nothing any of us can do could ever injure

them beyond repair, still less destroy them, could ever do more than shake them to their foundations as these are today.

Have we not to be shaken out of the old world into the new? Is not the very old world itself being devastatingly shaken to prepare for the new world?

May I say that the orthodoxies and conventions of our membership of today will have to give way to the orthodoxies and conventions of our membership of tomorrow?

All that we have we must hold lightly, so that we may be instantly ready to let go when the time comes for change. We must travel lightly on our way, or we shall travel difficultly.

—THE THEOSOPHIST, August 1944

# Theosophy in the Field

**AURORA LODGE** held an informal meeting on September 27 in the home of its President, Mrs. Anne Ostroff. The program chairman, Mr. George Spalding, outlined work for the coming year, on *The Secret Doctrine.*

**BESANT LODGE** (Cleveland) celebrated Dr. Besant's birthday by a beautiful and impressive ceremony which was a really outstanding celebration in the history of the lodge.

**BESANT LODGE** (Hollywood) in an interesting news-letter dated September 20, outlined an extensive October program covering lodge meetings, Tea Table Talks, T.O.S. activities, and a Free Public Study Class. Lodge study for the month includes "Practical Theosophy in the Home" and "Research into *The Secret Doctrine.*"

**BUFFALO LODGE** opened its lodge season in September with two very fine illustrated lectures given by Mr. James S. Perkins. A new member was gained as a result, and inducted into membership at a members' meeting at which Mr. Perkins presided.

During the month a piano recital, greatly enjoyed, was given by one of the lodge members, Miss Laura Kelsey.

**COLUMBUS LODGE** has mimeographed a friendly Bulletin, to sum its activities from January through July.

**COVINGTON LODGE** has had an active summer with six open meetings, well attended. Five talks were given by Mr. Claude Corey on the Fundamental Principles of Theosophy. Miss Olga Kaufman and Miss Jonette Helms presented "The History and Influence of Music" as based up Cyril Scott's *Music, Its Secret Influence Throughout the Ages.* Among recordings used were "The Good Friday Spell" from Wagner's PARSIFAL, excerpts from Cesar Franck's SYMPHONY and Ravel's DAPHNE and CHLOE suites.

**DETROIT LODGE** reports Sunday evening public lectures: first, Mr. E. Norman Pearson, on "This is Theosophy," then Mr. E. N. Lord, on "Theosophy and the Theosophical Movement." Mr. Joseph Hadjisky gave a series of lectures: "*The Secret Doctrine* and Religion," "To Them Gave He Power," and "World Conquest."

**FELLOWSHIP LODGE** (Chicago) has sent out a card announcing titles and dates for eleven public lectures, covering the period September 19-December 5. Speakers scheduled through October include Mrs. Iris White, Mr. Alfred Strauss, Mr. J. C. Meyers, Mrs. Elsa Lorsy, and Mr. A. Herbert Peron.

**INDIANAPOLIS LODGE** for the first time in its history continued meetings throughout the summer, with a good attendance. "Convention Everywhere" was observed with special meetings as outlined by Headquarters.

Each member has assumed responsibility for the programs for one month. During August the programs were taken from Leadbeater's *The Inner Life.*

**OAKLAND LODGE** has an ambitious program for the fall and winter. *The Secret Doctrine* will be studied, as well as applied Theosophy.

**OJAI VALLEY LODGE** celebrated the anniversary of Dr. Besant's birth, at a large meeting held at Krotona on October 1. Miss Marie Poutz and Mrs. Mary Louise Hancock were speakers.

During the coming season the lodge plans to study *Man: Whence, How and Whither.*

**PITTSBURGH LODGE** held summer classes in Theosophy under the able direction of Mr. George Bellan, assisted by Mrs. George Wolfe. Members and friends attended.

Honors go to Mrs. Isabel Sweigart and Mr. R. C. McDermott for their fine chairmanship of the "Convention Everywhere" meetings.

**PORTLAND LODGE** announces a Revealing Lecture Series entitled "A Theosophical Interpretation of the Bible," to be presented by Mr. Frederick Haynes Werth, on eleven consecutive Sunday evenings.

**SEATTLE LODGE OF THE INNER LIGHT** has an adventurous spirit and hopes to make its winter calendar vital, with varied programs, well advertised. The planned activities include lectures, lodge meetings, Inquirers' Class, Earnest Servers Round Table, as well as T. O. S. opportunities.

**ST. PETERSBURG LODGE** has just concluded a successful series of public lectures on Comparative Religions, and expects to continue in the fields of Comparative Philosophy and Science. The subject of the seven rays is also being studied.

"Convention" week brought happy reunions, and for one session Tampa Lodge united with St. Petersburg.

### The Michigan Federation

In Detroit, on Sunday, October 1, the Federation met and held most interesting discussions as to the development of truly Theosophical attitudes in the various departments of life and living.

### The Ohio Federation

Under leadership of its Vice-President, Mr. Alan Hooker, the Federation has organized a Speakers' Bureau. A mimeographed folder, describing the speakers and their talks, has been sent out to lodges participating.

There are also plans afoot for the formation of study groups in likely spots. An eager spirit of service has prompted Mr. Hooker to offer to make weekly visits to chosen cities.

# Theosophical News and Notes

### After Many Years

A blind man first interested me in Theosophy. He had some bulletins sent me from his lodge. I kept these, and four and a half years ago when my world turned topsy-turvy, I read them. I had kept the material for about 14 years. I would have attended lectures had I known they existed. May I suggest that lodges would do well to send out announcements to people to whom they have sent publicity folders? For myself, I did not know that lodges existed in various cities, that there were public lectures, or that being a national member could mean so much.

I honestly believe many members are lost to Theosophy because Theosophists themselves are not sufficiently interested in helping others to find the Way. I doubt if any of us live, talk, and distribute Theosophical material as we should. Many are eager for the Way but we dam the channels with our inertia.

May I suggest too the need for centers of instruction where adequate teaching or series of lectures by competent teachers be given? It helps so much to have questions answered; one needs highly trained personal teachers.

For myself, I never realized from talking with Mr. _____ what being a member could mean. I did not know or learn how one became a member. Since joining, I have little by little learned my way. For me, THE AMERICAN THEOSOPHIST has been invaluable. I always read it through. Then too the Olcott staff have proven most helpful. I could not ask for more able assistance nor a finer spirit.

It seems to me I would have joined the T.S. years before if I had known more about it.

—A NATIONAL MEMBER

### Additional Copies

Headquarters has on hand a supply of the mimeographed "Education and the Post-War World" of which a copy was mailed to each member some little time back. Additional copies will be furnished free upon request, to members, for their personal use and distribution, so long as the supply lasts.

### American Theosophist Day

Covington (Louisiana) Lodge reports its concurrence with the suggestion that a part of a program once each month be devoted to a review by the Lodge of the current issue of THE AMERICAN THEOSOPHIST. The Lodge has found the program "very stimulating."

We reiterate the suggestion that all lodges adopt this means of keeping members informed of National Theosophical affairs.

## Mr. Jinarajadasa Sails

After many changes of plan and many delays Mr. Jinarajadasa is finally on his way to India. By letter from him we learned that arrangements had been completed for his passage on a small ship through to Madras, accompanied by all of his baggage so that no transshipment or transfer would be necessary. We are glad of the convenience thus afforded him. A cable since received from London advises that he actually sailed about the middle of October.

Having lived through the blitz of flying bombs and much packing and unpacking as the chances of passage waxed and waned, we are glad that matters were all finally settled so that he can spend the winter in the warmth of India instead of the coal-less winter of London where war still requires severe curtailment of the nation's fuel consumption.

By mid-November Mr. Jinarajadasa should be at Adyar, where he will receive a tremendous welcome and will undoubtedly participate in the forthcoming Convention.

## Anti-vivisection Effort

Writing in the *Houston-Post,* one of our members has said:

> Hundreds of thousands of dogs are being tortured annually . . . Won't you dog-lovers join with us of the T. O. S. of The Theosophical Society in an effort to get before the State Legislature a bill asking that at least dogs and cats are not expendable just for students to practice upon?
>
> Anyone interested may reach us at 411 West Building (T. S. Lodge rooms) from 3 to 5 P.M. each day.

The foregoing challenge to action climaxed a well written letter which also said:

> The term vivisection means the cutting into and experimenting upon live animals by means of cutting operations, starving, feeding with loathsome substances, innoculations, freezing, drowning, and so forth.

## They Need Our Aid

In a letter to the members of the English Section—a letter written last June and signed by their Treasurer and General Secretary—appeared this paragraph:

"Each one of you today is engaged in so heavy a share of the tasks of the daily wartime round that one might well hesitate to approach you further. . . . Yet we cannot hesitate since it becomes ever more apparent that the Society will require all your help both in service and in kind . . ."

The Europe Rehabilitation Fund is our answer to their needs. Who will help?

## A New Series

For a number of months this magazine has carried a page of "Excerpts from 'The Secret Doctrine'" selected by one of its students, Mrs. May Kyle Willatsen. The interest evoked through the recent distribution to all members of Miss Joy Mills' "Approach to the Study of the Secret Doctrine" suggests a series of articles on this great Theosophical work. Beginning with this issue, "The Attraction of The Secret Doctrine" by Mrs. Josephine Ransom will be presented.

## A Member's Judgment

"Please accept my thanks for the 'Approach to the Study of the Secret Doctrine,' by Joy Mills. I am so happy that emphasis is being placed upon this study at this particular time. *Old Diary Leaves, Isis Unveiled, The Mahatma Letters, The Secret Doctrine,* the works of Bhagavan Das, etc. would give us plenty to think about and certainly would lift us above dogmatism—if any should be so inclined."

## Itineraries

| | |
|---|---|
| JOY MILLS | |
| Toledo | November 6-7 |
| Cleveland | November 8 |
| JAMES S. PERKINS | |
| *Ohio Federation* | |
| Cincinnati | November 12-15 |
| Dayton | November 16-17 |
| Columbus | November 18-19 |
| Indianapolis | November 21 |

## Our Service Leaflets

Leaflets for the Service Men are still available from Headquarters. Concerning them, a member writes:

"I have been placing them in the racks for free literature at the U. S. O. and find they are being taken. I also give them to boys at the U. S. O. And in the Christmas packages which I am making up and which the U. S. O. sends to the different chaplains for groups which have trained here in Lakeland, I have also placed some of these leaflets. One never knows just who might be receptive to the grand truths which Theosophy teaches."

## Good Advertising

We have from time to time commented on the improving advertising and promotional material issued by our lodges. Samples of mailing pieces in excellent form have recently come to hand from lodges in Milwaukee, Oak Park, Buffalo, Detroit, Minneapolis, Joliet, Ann Arbor and Denver. There are undoubtedly others.

## Lodge Idea

Buffalo Lodge has sent to Headquarters two papers which were given at the 48th Anniversary of its founding. These scripts tell in interesting fashion something of the early history of Buffalo Lodge.

It has been said that in future text-books, the new and better education will present the subject of History from a Theosophical standpoint, the past being reviewed not as a series of wars and powers but as a series of living pictures showing the *evolution* of men and races, toward the ideals that inspire them.

Each Lodge of The Theosophical Society has an opportunity to advance this newer method, writing its own particular history in the light of its knowledge of The Plan.

## In The Mail

Headquarters' incoming mail includes copies of numerous lodge programs and news-letters most of them very attractively printed and with lecture titles showing evidence of thoughtful planning and preparation.

We have been interested to note what appears to be "planned economy" in some of the lodges of Michigan, Ohio and Southern California where a program form used by Detroit Lodge for a number years is now used by others. This is a single fold sheet, size 7¼ x 8¼, with the Three Objects planographed or lithographed on one outside cover, the other cover left blank (except for return address) for the mailing address. The inside is left blank for mimeographing or multigraphing the monthly program. This arrangement makes a very attractive and inexpensive mailing piece since the "printed" portion is the same for each month and a sufficient quantity to cover the mailing list for a year or more may be purchased at once at a quantity price. Another advantage is that it costs but one cent to mail each piece and the stamp is used to seal the folder. Besant Lodge of Hollywood uses colored ink and a cut of the National Headquarters to add to the attractiveness of this form of announcement.

And while we are this subject, our thanks to all the lodges which have put us on their mailing list!

## Among the Magazines

*The Mothers' Bulletin,* edited by Muriel Lauder Lewis, continues to represent the Mothers' Advisory Group. Its latest issue, Spring 1944, was the "Home and Family" number. Subscriptions and contributions are invited.

## Questions and Answers

Our Question and Answer page, discontinued since the passing of Mr. Knudsen, will presently be restored through the kind collaboration of Mr. L. W. Rogers. Theosophical questions should be sent to The American Theosophical Society, Wheaton, Illinois or direct to Mr. L. W. Rogers, 2037 Argyle Avenue, Los Angeles 28, California.

## One Way of Gratitude

A grateful member writes: "This day I celebrate my silver jubilee. Twenty five years ago, October 5, 1919, I was born into Theosophy and The Theosophical Society in this incarnation, and I might add it was the greatest day of this life. In remembrance of this I wish to make a small donation to the Europe Rehabilitation Fund. Enclosed is ten dollars."

A fitting expression of gratitude is this since through it many will learn of the Ancient Wisdom and that which has meant so much of happiness will thus be shared with others. Every dollar contributed to the Fund will be used to reestablish the work of the Society in the war torn countries. Few of us can go to Europe to assist in that rebuilding, but there is hardly a member of the Society who cannot contribute something, if only a few pennies, to the fund which will help to make it possible for others to do the necessary work.

Many members have contributed generously but much more money is needed. Isn't this one fund in which every member and every lodge would like to have a share?

## New Zealand Answers

In a letter to the members of The Theosophical Society in New Zealand, Miss Emma Hunt calls attention to Dr. Arundale's World "Appeal." She says, in part:

> ". . . Our President, Dr. Arundale, is calling a Conference to be held in Europe immediately on cessation of hostilities, to complete plans for the work of Rehabilitation. Lodges of The Theosophical Society, as channels of the forces of the Great Brotherhood, will be urgently necessary. . . . Without the help of those Sections privileged to be free through all these tragic years, the task of rebuilding the devastated Sections is well nigh impossible . . ."

*Privileged to be free,* the American Section is also preparing to play its part in reconstruction. Generous donations are being received at Headquarters. If you have not yet responded, why not send your check today?

## Club Acknowledgment

A member of a prominent law firm in Chicago writes in response to the presentation of Dr. Besant's *India* to the Club Library as follows:

"As Chairman of the Library Committee of the Union League Club, I wish to express my appreciation for your gift of two books by Dr. Annie Besant.

"I have withdrawn from the library the book on India and am finding great pleasure in reading it. I have been interested in the subject matter of the book for some years and I am very pleased with what Mrs. Besant wrote in the essays and addresses which appear in this book.

"We are very glad to have the two books for the library. Please accept our sincere thanks."

## National Library Accessions

| | |
|---|---|
| Collins, Mabel | *The Transparent Jewel* |
| Eddington, Sir Arthur | *New Pathways in Science* |
| Flammarion, Camille | *Death and Its Mystery-After Death* |
| Hampton, Rt. Rev. Charles | *Transition* |
| Jeans, Sir James | *The New Background of Science* |
| Koch, William F. | *The Chemistry of Natural Immunity* |
| Lavignac, Albert | *Music Dramas of Richard Wagner* |
| Mason, Frances | *The Great Design* |
| Manas, John H. | *Life's Riddle Solved* |
| Wilmshurst, W. L. | *The Masonic Initiation* |
| Wilson, Ernest C. | *Have We Lived Before?* |

## Incidental Income

A member writes that people nowadays are in receipt of the largest incomes of their experience, often supplemented by dividends, bond coupons and other interest quite beyond their earlier expectations. He suggests that this supplementary income might well be devoted to good Theosophical purposes and be sent to Headquarters for the work, or to some fund that needs augmenting or replenishing—the Rehabilitation Fund, for example.

## New Members for September, 1944

During September, applications for Membership were received from the following Lodges: Berkeley, Buffalo, Denver, Glendale, Long Beach, Los Angeles, New York, Oakland, Portland, San Francisco, Spanish (New York), and St. Paul.

Applications for National Membership were received from Wichita, Kansas; Greenwood, Mississippi; Harrisburg and Pittsburgh, Pennsylvania; Suffern, New York; and New York City.

## Roy L. Rush

Mr. Roy L. Rush, a member of The Theosophical Society in Santa Barbara (Arundale Group) passed away suddenly on September 22, 1944. Mr. Rush had long been a staunch Theosophist and an enthusiastic worker for the Society. He appeared as public lecturer on numerous occasions and brought many new members into the Society. The lodge members will greatly miss the physical plane presence of their brother, in his passing to a higher life.

## To-Those-Who-Mourn Club

Shipment of booklets from September 16 to October 15—

| | |
|---|---|
| Illinois | 732 |
| Michigan | 180 |
| New Jersey | 800 |
| New York | 100 |
| North Dakota | 100 |
| Ohio | 100 |
| Pennsylvania | 900 |
| Washington | 436 |
| 5 states less than 100 each | 230 |
| Total | 3,578 |
| 1943 (Corresponding period) | 1,027 |

*Share what you have and your valley will produce; but if you hoard what you have, then barren will be your land.*

—ANONYMOUS

## Statistics

September 16 to October 15, 1944

*European Rehabilitation Fund*

| | | |
|---|---|---|
| Previously reported | $1,343.10 | |
| To October 15 | 238.00 | $1,581.10 |

*School of Tomorrow Fund*

| | | |
|---|---|---|
| Previously reported | 525.00 | |
| To October 15 | 50.00 | 575.00 |

*American Theosophical Fund*

| | | |
|---|---|---|
| Previously reported | 114.10 | |
| To October 15 | 117.50 | 231.60 |

*Adyar Art Project*

| | | |
|---|---|---|
| To October 15 | 50.00 | 50.00 |

*Helping Hand Fund*

| | |
|---|---|
| To October 15 | 25.00 |

*Theosophical Workers' Home*

| | |
|---|---|
| To October 15 | 12.00 |

*Deaths*

Mrs. Louisa Davidson, National Member, September 16, 1944
Mr. George D. Maximoff, New York Lodge, May, 1944
Mr. Roy L. Rush, Arundale Lodge, September 22, 1944
Dr. Jules L. Dauphin, Tacoma Lodge, October 2, 1944
Mrs. Cleo Saunders, Norfolk Lodge, October 4, 1944
Mrs. Hilma Vaisanen, Vipunen Lodge, September 23, 1944

# *Continuity*

No sign is made while empires pass.
The clouds and stars are still His care,
The constellations hid in grass,
The golden miracles in air.

Life in an instant will be rent
Where death is glittering blind and wild.
The Heavenly Brooding is intent
To that last instant on Its child.

It breathes the glow in brain and heart.
Life is made magical. Until
Body and spirit are apart
The Everlasting works Its will.

In that fair blossom that your feet
In their next falling shall destroy,
Minute and passionate and sweet
The mighty Master holds His joy.

Though the crushed jewel droop and fade
The Artist's labors shall not cease;
And from the ruins shall be made
Some yet more lovely masterpiece.

—From *Collected Poems*, GEORGE WILLIAM RUSSELL (AE)
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